/121 cont./

372 In case the fire should go out, which happens very rarely, the men, if they have no matches, know how to make fire by striking the blade of the iron machete with a stone and catching the sparks in the dry tinder of expressed sugar-cane. To fan this or a dying fire the hat is used as a fire fan, instead of a special fan. A few times I also saw a reed tube (yotá) about 50 centimeters long, which is blown into with the mouth and which thus acts like a bellows.

352 Infants do not as a rule sleep on the floor, but in ham-
[854] mocks (máka), which, however, as the name indicates, were
[513] not originally Paez. Nevertheless all the men know how to
[286] make them out of agave fibers, which is done with the same knotting technique as in the manufacture of nets for bird hunting.
415 Moreover, a few bags (yáha) made of agave fibers, which con-
[286] tain beans, maize, or other supplies, hang on the wall posts.
[353] Arracacha lies on the floor. For drinking chicha, which is allowed
[273] to ferment in large, hollowed-out tree troughs, calabashes (tóka) are used, but they are plain and undecorated. Cracked cala-
[249] bashes are sewed with a waxed agave thread (Fig. 25 /see p.253/). The calabash gourd is grown in the house garden /122/
● 412 of every family; its meat is inedible. Furthermore, an oval or
352 rectangular grindstone on which maize is ground with a smaller hand-stone is found in every household. It usually lies on the floor in a corner of the house, but sometimes it is set about one meter high on two forked posts.

412 Meals are taken with wooden spoons (todšá'tc) off of
415 wooden plates (bič), which are carved by the Paez themselves
264 (Fig. 27 /see p. 253/). Aluminum or enamel bowls were rarely
[322] encountered in Calderas. Plates and mugs of aluminum were
[177] therefore always coveted gift articles, along with kitchen knives, needles, safety pins, matches, and salt.

356 Cleanliness within the house is surprisingly great, consider-
515 ing that the Paez wash their bodies but seldom and their hands only when they are "very dirty." This is the case when a person has been working in a burned field and has cleared away the
000 sooty, burned tree trunks and the burned underbrush. The house

The house

/122 cont./

356 824 [825] is swept by the women every day with a broom (ctábando) consisting of shrubs of the pšáŋga plant. This plant at the same time drives away fleas. The rubbish is swept out of the house in such a way that even the entrance is clean.

351 417 [231] [137] [313] All around the house and surrounding it at some distance either a fence is erected or a ditch dug about one meter deep, within which the poultry and usually the pigs and sheep are kept. In Calderas, where, because of the low temperature, bamboo no longer grows, the fence is made of wood obtained from the natural growth when a piece of land is burned off. Stakes are driven vertically into the ground at intervals of about two meters and the interspaces filled with small tree trunks, branches, and twigs up to a good meter in length, lying horizontally. Climbing over this fence is done with notched tree trunks or bamboo stalks placed obliquely against the fence as a ladder. Similar notched tree trunks also serve as ladders in the houses (Ills. 168 and 154 /see pp. 274 and 268/).

514 There are no privies. On account of the isolation of the houses, however, it is never difficult for the Paez to find a place off in the brush or in the forest. We never found the paths 264 and the vicinity of the houses soiled with filth. The Paez showed [412] the same tact in eating and at other gatherings. We never experienced smacking of lips or belching, even though their eating habits are somewhat crude, for, lacking spoons, they are in the habit of simply shoving their food from the plate into the mouth with the fingers.

/123/ 2. Clothing and Ornaments

291 The Paez today wear clothing covering their upper and lower bodies. In ancient times, according to the reports of chroniclers, some of them were said to have worn small cotton cloaks, although the majority of them "went about naked, even in the cold mountains" (cited by Hernandez, 1944, p. 191, [302] from P. M. Rodriguez, 1684). They were also said to have painted their bodies with color and to have made imprints on them with stamps,

/125 cont./

291 made between the clothing of the married and the unmarried.

302 The men's hair is cut "semilong" with scissors, so that they have a cut midway between bobbed hair and a modern, shaped cut. Women wear their hair long and combed toward the back, to some extent in the form of a part. Older girls and

● [412] married women plait their hair in braids. Only the modern, purchased combs are used for combing. The men do not groom their beards, which are sparse to begin with, but from youth onward pull out the beard hair with the fingers.

301 No ornaments of any kind are worn by the men nowadays.

439 Two hundred years ago they wore nose rings (zomp) "like the oxen" (Castillo i Orosco, p. 89). The women today wear /126/ purchased pendant-ornaments only to a very slight extent, the white glass-bead chains (wáča = bead) being relatively the most common (Ill. 148 /see p. 265/). The traders are Sibundoy or similar fellow-tribesmen from the southern part of the country, where chains of this kind are worn by the pound by men and women as pendant ornaments. Earrings consist either of a few purchased beads strung on a thread or of a purchased silver pendant. Anyone may wear purchased brass finger-rings; it is not a sign of being married. In earlier times it is possible that there were arm rings, as is shown by Castillo's term kasẽand-gnue-tsa for "arm ring."

3. Economy

433 The first impression that one has of the Paez from an economic standpoint is that of a democratic farming people firmly rooted in their soil, and during an initial consideration of their food and way of life it appears as though they have never been anything but agriculturalists. In the case of primitive peoples, however, we must distinguish between the principal means of production and the original means of production. The former is usually not hard to recognize, whereas the question of the original means of production of a people can be answered

/129 cont./
p.274 /). The same fencing with the same ladder construction generally also surrounds the house gardens of the Paez farms. In case the houseowner has larger domestic animals, such as cows, horses, and sheep, a gate (puélta) consisting either of a regular lath door or a barrier of horizontal beams is built into the fence surrounding his house. In the villages of the civilized Paez, in the /130/ environs of which tree growth is inadequate for the construction of a wooden fence, bamboo is used for the vertical poles, and bundles of dry maize stalks for the horizontal parts.

The entire agriculture of the Paez is digging-stick cultivation (Ill. 172 /see p. 276/). Hoe culture was originally unknown. The house gardens, only recently laid out after the model of the colonists and in which European plants such as cabbage, cucumbers, and onions are cultivated, are turned over with the spade (pála). The digging stick (ãty) consists merely of a pointed tree-trunk or pole, though recently broad iron tips with a socket are being put on the digging sticks more and more. Maize may be sowed throughout the year, but it is generally sowed in April when the rainy season begins. Several men always participate, making holes in the ground about one meter apart in every direction with the digging stick, and putting six to eight maize kernels into each hole. The holes are covered again with only very little earth with the foot, "so that the sprout can come out more easily." The ripening period of ten to 12 months is relatively long. After half a year the field is cleared of weeds once. The harvest period is spread out over approximately half a year, provided that sufficiently large amounts of maize were planted; and for this half year the people practically live "from the stalk." First the young maize (tsót; maize in general, kóty) is eaten half-ripe and only later are the ripe ears harvested and eaten. Every day the men or women go into the field with their bags made of agave fibers and break off only as much as is needed each time for the meal.

Whereas maize may be cultivated at all elevations in Calderas, sugar cane (nyúña) thrives only in the lower, protected localities of the Kokiyó Valley. Its ripening period of two to

000 /133 cont./

264 food and bean leaves as the worst. They eat together. The family sits around the fire and the woman serves. They do not, [415] [412] however, eat out of the large cooking pot, which is usually of clay, though sometimes of aluminum, but rather the soup is dipped out with a wooden ladle into shallow bowls, from one of which the men, that is to say, the father and sons, eat, and the mother, daughters, and small children eat out of another one. [263] Above the fire area a few small pieces of rock salt hang in a [353] small pouch or lie on a rack and are used to salt the food after it is cooked. To do this each one takes the piece of salt and holds it or puts it in his plate until the soup is sufficiently salted.

252 In the following, a few dishes: 1) maize flour, ground
262 on the oval or rectangular grindstone with a hand-stone, is cooked with beans and cabbage; 2) vegetable bananas with beans and arracacha; 3) green ears of maize with beans (wood ashes are added to every maize dish, in order to make the maize tender more quickly); 4) green ears of maize with white cabbage; 5) white cabbage, arracacha, and potatoes; 6) beans and vegetable bananas; 7) only beans and maize flour; 8) arracacha and beans. Eggs are either boiled hard in the shell in a pot, or the egg is beaten with a spoon in a dish, water and onions are added, and [415] the whole is cooked. All foods are cooked in a large pot as soup; only ears of maize roasted in a bowl /Schale, "bowl, shell, husk"/ (wáts; Spanish arepa) are an exception. Meat is only boiled, never roasted; they eat the meat of cattle, sheep, and pigs, as well as poultry and guinea pigs, but not horse meat. If horses die, the carcasses are devoured by dogs.

/134/ c) Means of Enjoyment

273 The two most important pleasures for the Paez, as for the
276 cultures of the entire Andean area, are coca and chicha. Tobacco plays a subordinate role.

/138 cont./

249 407 461 273 In chicha production for festive days it is customary for the mill to be turned only by human power, by men or women. One could generally observe that the slightly intoxicated men exerted themselves only a short time in each case and were then relieved by the more sober acting women, who -- with their children on their backs -- showed remarkable endurance at this physically quite hard work.

407 335 [412] Almost every father of a family and houseowner makes his sugar mill himself, or a neighbor helps. There are no professional carpenters. With an ax (swéla) and a foxtail saw (serúčo) the cylinders are sawed from a tree trunk and crudely smoothed. The cylinders thus prepared are provided with a small hole in the center, from the base and upper side, and are clamped horizontally, by means of pegs, between two posts rammed into [413] the ground and held together with a rope. Then with a gauge (regla), which consists of a board with thorns, the distances between the pegs are precisely incised on the revolving drum.

273 [249] 516 [415] The sugar cane is put through the crushing cylinders several times by the workers, one squatting on either side, until the juice, which is caught in a wooden tub or in calabash vessels, is pressed out (Ill. 175 /see p. 278/). It is first vigorously heated and then put in a large horizontally positioned tree-trough (kánoa) up to five meters long, in which there must always be a little chicha to begin with (Ill. 165 /see p. 273/). It is stirred up with the old chicha in the trough, the kánoa is covered with banana leaves, and already the next morning the chicha is ready to be drunk. As time goes on the chicha becomes ever stronger in alcoholic content. By noon of the same day it is already strong enough to distill brandy from it. If one does not do this, /139/ some water must be added the next day to dilute it. If this is not done, the chicha is neither drunk nor is new sugar-cane juice added, whereupon it becomes sour and bitter after four or five days and strongly sears the throat. There are also "gourmets" among the Paez, however, who let the chicha go on fermenting, untouched, for up to three weeks and only then drink it so sharp and sour.

/185 cont./ In any
844 case, the birth, which is always regarded as very dangerous, takes
[343] place there. As a matter of principle, a midwife (ndõsoknãs) is
[759] fetched. The latter, as the name implies, is not a shaman. She has nothing to do with shamanistic functions, but is qualified only for births or external injuries, such as broken bones or flesh wounds.

The midwife may not be an old woman. She is fetched before the birth by the husband of the pregnant woman and always comes. Several times I asked whether in an emergency a man or the mother could help, but it was always said that the midwife
[465] always comes, no matter how busy she is. For her assistance she receives only her meals, unless complications arise. In this case she receives wool or natural produce as remuneration for her help.

In principle, only the midwife and the woman in labor are in the dũyat. The latter is in a squatting position. With her hands she holds onto a belt that is slung around the roof beam of the dũyat. If there is no belt, the husband may also be present, and he then embraces his wife from behind and holds her in such a way that she is likewise in a squatting position. The midwife
845 receives the child. If its position is not normal, for example, in
844 case of a breech position of the child, she turns the child so that the head lies downward. If the child is still not born, the mother must die -- as was explained to us -- for then nothing further can be done. This only rarely happens, however.

844 The midwife brings along her medicinal herbs, with which she rubs the body of the woman in labor. The newborn child is first washed with cold water and then wrapped in a piece of ruana
[412] and given to the mother. The severing of the umbilical cord is not done with the knife or the scissors, but rather, after the umbili-
[824] cal cord (kolwát) is tied beforehand with a homespun wool thread, with the sharp-edged cane of a type of reed. The father may see his child immediately after birth; the mother, however, stays with the child approximately two weeks longer in the dũyat. The afterbirth (duyáha), together with the umbilical cord, is buried near the menstruation house. The father digs the hole for this
[856] purpose, and the mother throws both into it. The hole must not be too shallow, for otherwise the dogs would dig them out, but not too deep either, for then the child would not get its teeth until very late and only with great difficulty.

/314 cont./

105 241 [442] with sowing and harvesting otherwise characteristic of peoples who plant. It is not improbable that they practiced this field cultivation as they describe it for the Pijao. In the story /315/ of the Paez with the ax (No. 16) it is said that the Pijao were not familiar with tools in former times and, accordingly, could not fell trees to lay out a proper burned-off field. In order to obtain fields for their sowing, they were obliged to split the bark of trees with stones. After these were dried, they sowed their maize between the dead trunks.

105 [224] In connection with hunting, economically insignificant today, the hunter is surrounded by a number of prohibitions such as we find everywhere among hunting peoples throughout the world.

[226] Fishing is carried on with poisonous plants at weirs. It took place as a joint fishing expedition of the entire village in the February dry season when the water was at its lowest level of the year. This large annual fishing expedition was called enzte. The time

[233] [556] [23] period of one year was also designated with the same word. Raising large livestock is almost purely a sport or a matter of appearance and wealth. Horses are not used; cattle are slaughtered only for the three large annual Christian festivals (Semana Santa, San Juán, Immaculada).

[773] [441] Among weapons, only the shotgun for hunting is of significance today. The pellet blowgun and the stone-sling are used as toys. In the mythology the latter plays an important part as a decisive weapon in war.

In the handcraft techniques of plaiting and weaving, the use of agave fiber and sheep wool predominates, generally in the form of spun and twisted threads. The carrying bags of agave fiber and the wool coca bags are made by the loop technique; the hammocks, bird nets, berry sieves, and stone-slings by the knot technique. Only straw hats are plaited. The bands of the fiber bags are woven out of agave fibers; the women's belts and the articles of clothing of men and women, out of sheep wool. The weaving method is simple rod-weaving with the linen texture. The women's belts have an ornamental warp formed during the weaving process. The weaving frame is vertical, of the so-called

1: Nachtigall--246 E-5 (1952-1953) 1955 SC15 Paez SC15 ●
Chibcha SC 11

P 105 197 /319 cont./ concluded that the classification of Paez as a Chibcha language cannot be regarded as definite. The grammatical agreements may just as well be remnants of an older, or superimpositions of a younger, population layer. In addition there is the fact that in the sometimes centuries-long struggles since the Conquista considerable shifting and intermingling of populations have taken place. It is possible that the tribes existing or surviving today are only scattered remains or groupings that have been made up from other tribes only after the Conquista.

C P 105 P [197] P E [361] P C [241] ● [412] P C [323] P [325] P C [411] P C [771] Culturally the Paez have nothing at all in common with Chibcha culture. The Chibcha language group established by H. Beuchat and Paul Rivet is a linguistic concept, which, in an uninterrupted extension from Nicaragua to Ecuador, embraces completely different cultures! For example, the Chibcha settlements on the plateau of Bogotá are compact villages, whereas the Paez live on individual farms. The agriculture of the Chibcha, with the use of a wooden spade, is relatively advanced in comparison with the digging stick and burned-clearing cultivation of the Paez. Technically the manufacture of Chibcha ceramics is far above that of the Paez, and it is certain that the Paez did not do any gold work. Among the Paez the sling was the principal weapon; among the Chibcha, club and spear with the spear thrower. In the Chibcha religion we have a creator-god or a tribal mother with a pantheon of other gods, with offerings of gold and emeralds; we find hero-temples, holy places, and sacred kings, while among the Paez, only shamans.

C 105 P C 197 Thus we have a gaping division between the Chibcha language group and the Chibcha culture. Scientific terms, however, should be unequivocal and not designate different concepts with the same words. This is done correctly in Europe, for example, with /320/ the Indo-Germanic family of languages, the Dinaric race, or the band-ceramics culture.

The cultural concept of the Chibcha is the older one. In order not to identify and confuse the culture group with the language group which is completely different from it, the language group should have a different name, especially since it is not certain whether

[294] [413] [293]

Fig. 25. Sewed gourd calabash.

Fig. 26. Klaffka.

Fig. 27. Wooden plate and spoon.

/Figs. 1-24 on Plates III-X are omitted in the translation./

1: Nachtigall--279 E-5 (1952-1953) 1955 SC15 Paez SC15

283
291
302
• 412

Ills. 177 and 178. Woman deflesh ing agave leaves.

1: Nachtigall--289 E-5 (1952-1953) 1955 SC15 Paez SC15

142
252
412
415
516
291

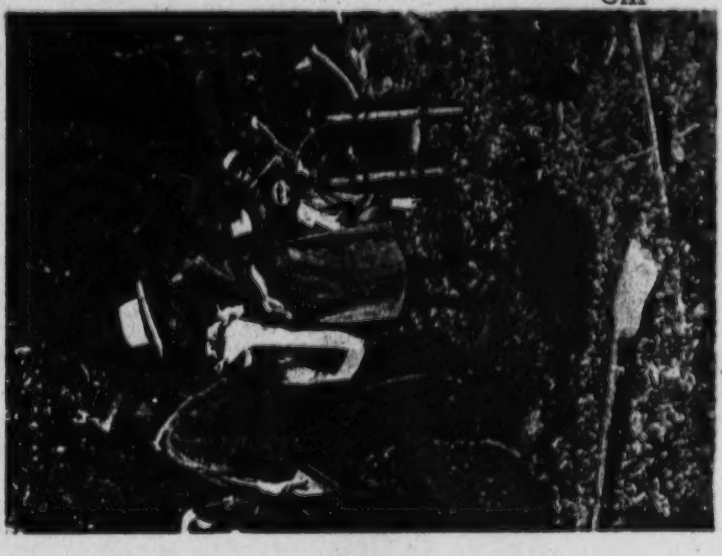
Ill. 201. Grinding maize with the hand-grindstone.

533
534
291

Ill. 202. Calderun music group.

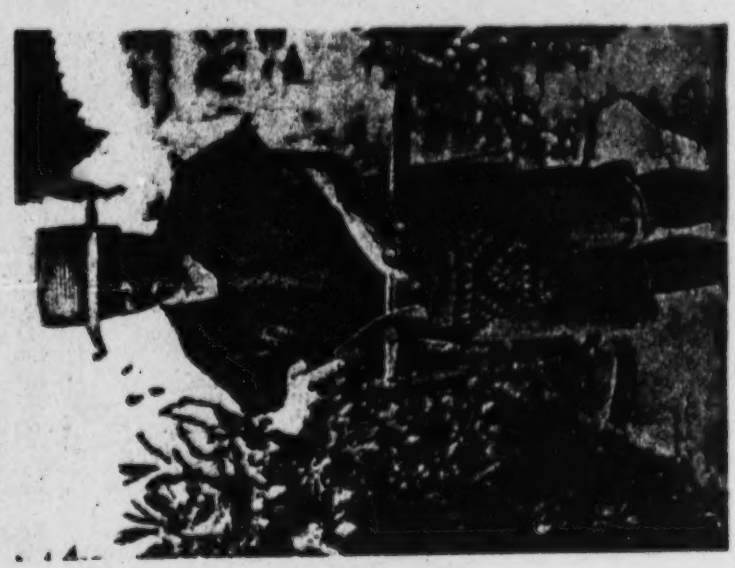
1: Nachtigall--290 E-5 (1952-1953) 1955 SC15 Paez SC15

764



Ill. 204. Burial of a child who died of whooping cough.

534
463
412
322
291



Ill. 203. The flute maker Vicente Puche.

1: Nachtigall--300 E-5 (1952-1953) 1955 SC15 Paez SC15

/CXXI cont./

Plate XC

000

Ill. 173. Paez with a load of sugar cane. In front of his stomach hangs the coca pouch. The musculature of the men is generally slight.

[142]

Ill. 174. Harvesting coca leaves.

Plate XCI

Ill. 175. Sugar mill in operation. It is driven by human beings or by a horse. The sugar cane is put through the crushing cylinders several times until all the juice is expressed.

Ill. 176. Distillation apparatus with which brandy is distilled from chicha.

Plate XCII

[412] Ill. 177 and 178. Woman defleshing agave leaves with a sharp-edged halved bamboo tube.

/CXXII/

Plate XCIII

Ill. 179. Old woman spinning with the drop spindle. Coca juice runs out of her mouth and is sometimes wiped off with the back of her hand, sometimes it drips on her clothing.

Ill. 180. Woman twisting the spun wool thread.

Plate XCIV

Ill. 181. Weaver making wool cloth.

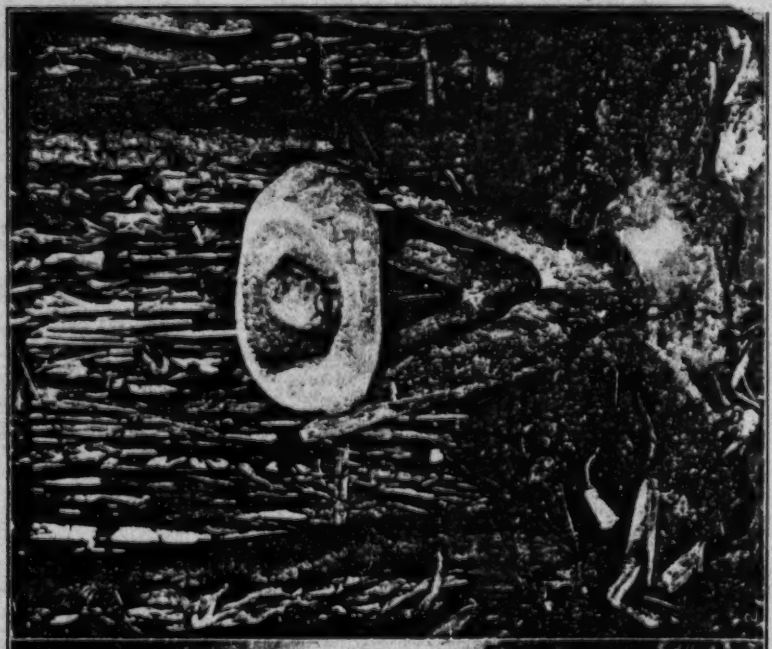
Ill. 182. Weaving process in making the carrying bands for the fiber bags.

Plate XCV

Ill. 183. Woman making fiber bags. The thread supply must be drawn through each separate loop of the bag.

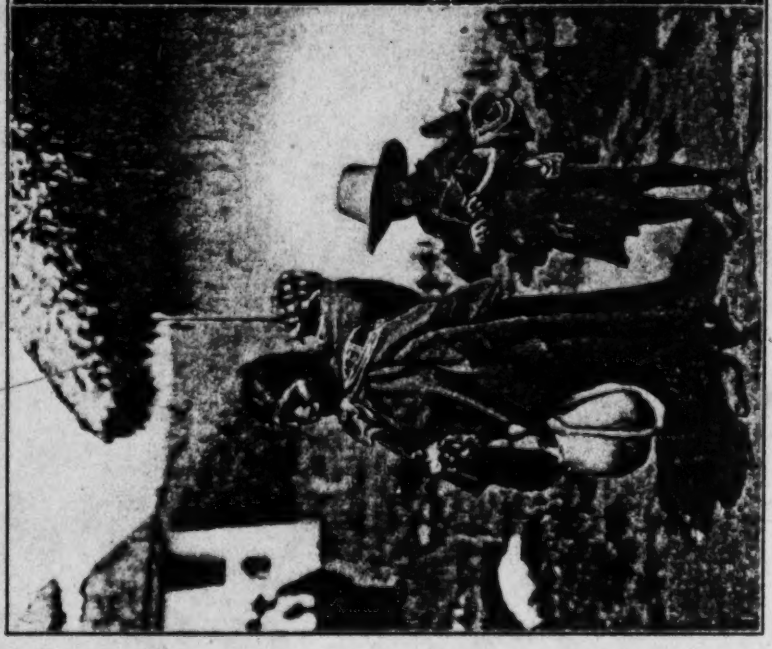
2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

412



PAEZ GRINDING STONE

142
302
291
482
855



TRAVELING PAEZ WOMAN AND CHILDREN

MEMOIRS, I, PL. IV

AMERICAN ANTHROPOLOGICAL ASSOCIATION

[facing P.317]

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

They represent the primitive type of habitation, the agglomerations being the result of the efforts of the missionaries. 342 [177]

The villages are generally in the open grazing districts at the bottom of the valleys, on side plateaus, or on broad ridges. They are not compact in the common sense of the word, but consist of isolated groups of houses, the approximate common center of which is often indicated by the whitewashed thatch-roofed church (plate v). 361

The walls of the permanent houses are made of a kind of *bajareque*, i. e., a skeleton of canes filled in with clay. In the better homes the interior is divided into two or more rooms, usually very small, with a hearth in the middle; but oftener there are no interior partitions, the dwelling consisting of a single square apartment. In every case that came under my observation the interior was very untidy. 342 353 [354] [356]

The Indians openly objected to our entering their houses, hence I could gain only casual glimpses of their domiciles, the furnishing of which seems to be an imitation of that of the dwellings of the few Spanish people living among them or in the immediate neighborhood. 352 123 177

Outside the houses they generally have a cane-crusher of primitive type, with horizontal smooth cylinders moved by means of levers at each end. A loom and a grinding stone are also seen occasionally under an adjacent shelter (plates IV,[1] and VI).[2] 407 286 412

There may often be seen, either about or inside the housse, very large jars used as receptacles in the elaboration of the chicha. These utensils seem to be almost the only survival of the ancient earthenware industry. The smaller pottery vessels which were seen occasionally had been taken from old graves. 415 [192]

Each group of houses, in which several generations of a single family dwell, is surrounded by a small enclosed field, planted with sugar-cane, plantains, oranges and other fruits, and greens and roots of daily use. The garden enclosure is formed by a ditch, inside of which is a wooden fence or a stone wall, the latter often crowned by a hedge of maguey (*Furcraea*), lechero (*Euphorbia*), borrachero (*Solanum*), and other bushes. 351 [592] [247]

[1] [See plate facing P. 317 — Analyst]

[2] [See plate facing P. 320 — Analyst]

/311 cont./

243 Wheat is cultivated with special emphasis in the areas of Lame, El Cuartel, La Troja, and Vitoncó. It is destined primarily for sale. It is planted along with maize, although there are already clearings intended exclusively for its cultivation. [412] They reap it with knives, rarely with sickles. They do not bind it into sheaves, but make bundles and hang it from the eaves or beams of the house. When dry, they thresh it with wooden clubs /masas/ and separate out its husks by exposing it to the wind. [256] They grind it at once in hydraulic mills built by them themselves and take it to market. They have no sifters to separate the bran.

128 241 433 [563] Below /see pp. 25-33 / we present a statistical table on the production of the various species cultivated by 25 families of Mosoco, 8 of Lame, and 15 of San Andrés including that of some mestizos and whites, marked with an asterisk, in order to make some comparisons and to estimate the volume of production. We specify the percentage of the production intended for sale. For obvious reasons, we have omitted the names of the family heads, identifying them solely by number in order. The statistical data correspond to the production in the year 1953. [124] In spite of the fact that this type of investigation presents some difficulties, owing to the reluctance of people to reveal the data [123] on their production they are in general completely trustworthy, since they were collected after a firm interpersonal relationship had been established between the investigator and the person investigated. In addition, they appreciably agree with our observations noted in "General observations" on Páez agriculture.

/312/ Potato cultivation in Mosoco

244 We have deliberately omitted anything about the cultivation of potatoes in order to deal with it more thoroughly.

The methods of cultivation differ somewhat from those commonly practiced in the other parcialidades. The soil is prepared in beds that follow the direction of the slope. The

/316 cont./

105 178 Guambianos. They adorn themselves with showy necklaces and pins. Not a few of them wear fine gold earrings.

[232] Livestock-raising has intensified and is in full swing. Norman cattle are replacing and being crossed with the native cattle. The same thing has happened with the wool-bearing livestock. The /317/ saddle and pack horses are indispensable for every family. The natives also possess fine breeds of hogs and domestic fowl.

[565] Social stratification is in full progress. Rich and poor families can already be named.

Mosoco women seldom marry natives from other, less acculturated parcialidades. People speak of mingas, and even of burials, of the rich and poor, a larger number of people going to those of the former.

They live on good terms with the whites and treat them as equals. There are many good native dealers.

These natives are thoroughly familiar with the methods of curing, the use of remedies, and sorcery. But the tẽ eu and even more the nara jihi (sorcerer) are on the wane. Many consult the doctor of the "whites" in Silvia and use the drugs of the "whites." They are less superstitious.

They are believers by conviction. A few are Protestants with great reasoning powers.

The cabildo retains its power and is duly respected.

The properties are duly parceled out. Many of them are planted with pastos de selección /literally, choice pasture grasses/. Fences with barbed wire are frequently encountered.

Agricultural implements

412 [241] [177] Among the implements used in agriculture, only the digging stick for planting maize (uhach) is of native manufacture. The others are of European origin.

The universal implement among the Paez is the machete. With it the clearings are made, the ground is cleaned, and the fields, the montañas are felled, sugar mills are made, and bridges are laid over rivers and streams. They prefer it large and with a leather sheath that they fasten to the belt. They are

/317 cont./

●412 never without it. Inseparable from a man's body, they put it on for journeys, fiestas, and work. On the other hand, it is also the weapon of attack and defense par excellence. They have few rivals in wielding the machete. In the cleaning out of underbrush they are peerless. As a rule, the number of machetes corresponds to the number of adults in the family. The persons who own more than four machetes are rare.

The shovels /palas/ and small bars /barretones/ needed for making the beds and holes and for weeding are also common. The shovels, which /318/ are owned in larger numbers than machetes, are not used to dig, but to scrape the ground; they are handled horizontally, away from the body. Shovels that form an angle with the handle are unknown.

Iron bars, spades /palendras, spade, hoe/, and picks are rare, especially the last two.

A few Mosoco families possess sickles and knives for reaping wheat.

The tools are sharpened on sandstone, although files are also used frequently.

A few natives possess saws, handsaws, troceras, chisels, and gouges for making a few objects out of wood.

In the statistical table presented one can see the frequency of the agricultural implements that they possess. It also indicates the nominal value of these implements.

/318 cont./

MOSOCO:

412
435
563

Fams.	Machetes		Shovels		Small Bars		Axes		Spades		Bars	
1.°	4	$ 22,00	4	$ 8,00	3	$ 7,50	2	$ 20,00	1	$ 5,00	1	$ 20,00
2.	2	10,00	1	2,00	..	....	1	5,00	..	....	..	....
3.	3	30,00	5	15,00	1	4,00	..	....	..	....	..	....
4.	3	15,00	3	9,00	2	10,00	2	10,00	1	4,00	1	6,00
5.	1	8,00	1	2,00	1	3,00	..	....	..	....	..	....
6.	2	24,00	2	8,00	2	6,00	..	....	..	....	1	12,00
7.	2	9,00	2	5,00	1	3,00	2	9,00	..	....	1	5,00
8.	2	12,00	2	6,00	2	10,00	1	6,00	..	....	1	10,00
9.	3	24,00	5	20,00	2	7,00	2	12,00	..	....	2	20,00
10.	4	28,00	5	12,50	2	10,00	2	14,00	..	....	..	....
11.	1	6,00	2	5,00	1	3,00	1	6,00	..	....	..	....
12.	4	16,00	6	15,00	4	14,00	2	8,00	..	....	1	5,00
13.	4	40,00	4	12,00	2	10,00	3	15,00	..	....	1	10,00
14.	8	48,00	10	30,00	6	30,00	5	25,00	..	....	..	....
15.	1	12,00	2	6,00	5	25,00	5	25,00	..	....	..	....
16.	1	12,00	2	8,00	1	6,00	1	6,00	..	....	1	8,00
17.	1	8,00	1	3,00	..	....	..	....	..	....	..	....
18.	2	22,00	2	6,00	2	8,00	1	3,00	1	3,00	1	20,00
19.	3	21,00	3	9,00	1	4,00	2	10,00	..	....	..	....
20.	8	80,00	8	20,00	4	20,00	2	20,00	..	....	..	....
21.	7	42,00	6	18,00	2	12,00	2	10,00	..	....	..	....
22.	2	6,00	5	15,00	4	10,00	2	10,00	..	....	1	5,00
23.	1	10,00	2	6,00	1	5,00	1	5,00	..	....	1	6,00
24.	2	14,00	2	4,00	1	3,00	..	....	..	....	..	....
25.°	..	....	..	....	..	....	..	....	..	....	..	....

/The commas in the figures are to be read as points in the translation to English./

/319/

LAME:

412
435
563

Fams.	Machetes		Shovels		Small Bars		Axes		Spades		Bars	
1.°	..	....	4	14,00	2	10,00	..	....	..	....	..	....
2.	1	12,00	6	30,00	1	6,00	1	7,00	..	....	..	....
3.	2	9,00	2	8,00	1	3,00	1	6,00	..	....	..	....
4.°	2	14,00	2	14,00	1	7,00	..	....	..	....	..	....
5.	1	10,00	4	12,00	1	5,00	..	....	..	....	..	....
6.	2	14,00	2	8,00	1	6,00	..	....	..	....	..	....
7.	1	10,00	4	16,00	4	20,00	..	....	..	....	..	....
8.	1	12,00	2	10,00	1	6,00	..	....	..	....	..	....

SAN ANDRES:

1.°	6	24,00	8	20,00	3	12,00	..	....	..	....	3	15,00
2.	2	16,00	2	6,00	1	7,00	1	4,00	..	....	..	....
3.	1	7,00	..	....	..	....	1	8,00	..	....	..	....
4.	1	15,00	2	10,00	1	5,00	1	6,00	..	....	..	....
5.	2	14,00	4	12,00	1	6,00	1	3,00	..	....	..	....
6.	1	10,00	1	3,50	1	7,00	..	....	..	....	..	....
7.	..	....	..	....	..	....	..	....	..	....	..	....
8.	1	11,00	3	9,00	1	5,00	1	4,50	..	....	..	....
9.	1	3,00	3	9,00	1	10,00	..	....	..	....	..	....
10.°	1	10,00	1	3,00	1	3,00	..	....	..	....	..	....
11.	3	24,00	4	14,00	3	10,50	2	12,00	..	....	..	....
12.	3	20,00	2	8,00	1	2,00	1	8,00	..	....	..	....
13.	2	15,00	1	3,00	..	....	1	3,00	..	....	..	....
14.°	2	19,50	6	12,00	3	15,00	..	....	..	....	..	....
15.°	4	20,00	5	12,50	1	5,00	..	....	..	....	..	....

/The commas in the figures are to be read as points in the translation to English./

Domestic animals

231 The Páez have bovine, equine, porcine, and wool-bearing livestock, turkeys, chickens, dogs, and cats. The guinea pig is the only American domestic animal that is raised in many homes.

231
124 An accurate investigation of the livestock would present serious difficulties, in view of the suspicion of the natives. In the parcialidad of Calderas, information on the subject is almost invariably distorted, whether direct or indirect methods of investigation are employed. Acquiring data of this nature would be problematical even for the mestizo traders with a relatively high standing among the natives and very familiar with them. In our investigating zeal we visited almost all the households in this parcialidad, covering the entire territory on foot. In the shade of thickets, in the fields and pastures, a goodly number of bovines, equines, and wool-bearers are seen grazing. Once in a while one comes upon herds of swine feeding on grasses and roots. In the communal llano of Calderas /320/ about 36 head of cattle ordinarily graze. In all of these households

/338 cont./

412
422

Average Distribution of Agricultural Implements per Family

Parcialidad (26)	Machetes T	Machetes P	Shovels T	Shovels P	Small bars T	Small bars P	Axes T	Axes P	Spades T	Spades P	Bars T	Bars P
Mosoco	71	2	85	3	50	2	39	1	3	-	13	-
Lame	16	2	26	3	12	1	2	-	-	-	-	-
San Andrés . . .	37	2	42	2	18	1	9	-	-	-	3	-

26. Note: T indicates the total implements of the families investigated. P indicates the average number of implements for each family.

/338 cont./

412 422 [162] Bearing in mind that of the 48 families investigated, 52% are from Mosoco, 16.6% from Lame, and 31.2% from San Andrés, we can make the following deductions: The average /339/ number of machetes owned by each family in the three parcialidades is two. This indicates the universality of this implement.

Implements for working the land are more numerous in Mosoco and Lame than in San Andrés, especially in the former, where shovels almost reach 4 and the small bars 2 per family. This is explained by the fact that in those parcialidades they do not need to clear the lands, but only raise the beds in the pastures.

[423] [311] The number of axes for each family in Mosoco is almost double. The reason for this is that almost all the families own land in the mountainous part called "paramo." The clearing of wooded areas is intensive in Mosoco because they still exist. In San Andrés and Lame, virgin montañas have almost disappeared.

7:Hernández de Alba E-54(no date) 1948 SC15 Paez SC15
Moguex

SUBSISTENCE ACTIVITIES

241 **Farming.**—The main subsistence of these tribes was and still is based on the cultivation of potatoes, which grow in great quantities in the higher portions of the territory known as Tierradentro, and maize, which is acclimated to the temperate and cold zones. There are three varieties of maize: sweet, soft, and hard. Additional crops were and are yuca or manioc, sweet potatoes, auyamas, ullucos, purutos, frijoles, arracacha, and various other vegetables, and a variety of fruits, including bananas, guayavas, avocados, papayas, [178] pineapples, and passion fruit. Today the *Páez* and *Moguex* are be- [433] ginning to grow wheat, coffee, which is an important item in their [273] economy, and sugarcane, from which is made a coarse sugar and molasses for their fermented drink, guarapo.

241 The men and women of each family generally cultivate the family 476 plot, but for large-scale maize or coffee planting, and for cultivation of the lands of the Church or saint, they work communally, and have meetings called "mingas." Communal work for any particular [782] individual is truly loaned labor, with obligatory recompense. The [273] beneficiary must feed his helpers, generally sacrificing a pig and preparing great quantities of chicha for the libations and nocturnal dances after the work. All adults must participate in working the Church lands but each brings his own food.

241 Implements of cultivation are the digging stick, or macana, for 412 making holes for planting, machetes and axes for destroying vege- 407 tation, and picks and shovels for removing earth, except where re- 492 placed by plows pulled by animal traction.

231 **Domesticated animals.**—Domesticated animals include chickens, [177] turkeys, some pigs, dogs, and a few horses and cows. All but the turkeys are of European origin. These animals are rarely sold or killed for food, except for feast days, magical ceremonies, meetings, [438] and visits of relatives, friends or distinguished White men. But [25] sometimes the Indians buy meat in the weekly market and hang it over the hearth, where it is preserved by the smoke.

574 A custom which has persisted since the beginning of the Colonial 431 Period is that of always giving a guest the "camarico" or "cariño" (affection), a present varying from an egg to a chicken, together with some potatoes, vegetables, and coffee beans.

262 Formerly, meat was obtained from wild rather than domesticated 136 animals—boars (zaínos), guaras, guatines, birds, and guinea pigs, the 231 last being true domesticated animals kept in some numbers in the native houses.

252 **Food preparation.**—Food was cooked in pottery ollas, but metal and [415] enamel ware is now often used. The *Páez* make "mute," a soup of [177] boiled maize, cabbage, squash, and potatoes, and "cocido," a soup